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INTERNATIONAL BIBLE STUDY.

March 27th, 1881. *Continuation of the Review.*

We have shown how the faith of Joseph triumphed over mistaken parental kindness, fraternal envy, oppression, and sensual love. There were other tests still appointed for his faith. We would like generally to have the choosing of the trials by which our faith is to be proved; but this is something that we cannot be trusted with. We are no stronger than our weakest place. Find out what temptations have most power over you, and this will indicate to you where your faith needs to be tested.

Joseph's faith was tried by misrepresentation. He was stigmatized as an evil and thrown into prison, under a charge of having basely betrayed his confiding kind master and fully whatsoever great study to less discharge and doubtless recognition and His highest aim *he had consecrated* *refreshing and stimulating* by the approval of those whom fully serving. There is a temptation part of conscientious stewards and clerks to have an overweening estimation of these earthly commendations, and perhaps Joseph was beset with some temptation of this kind. The Lord would have him learn to be independent of the good opinion of men, and allowed him to have experience of the vanity of human reliances. Where he had expected appreciation, he found detraction; instead of honour he found dishonour. The faithfulness of is cast to the ground by a the many unscrupulous household of Potiphar and he who would not consideration, is treated into prison. Now saying unto Joseph man, that no one who does not a principles by which The world is not virtue to make it possible advantage to yourself low strictly your own ideal best. If your God has considered it necessary that you, in the position in which you were placed, should abide inalterably on the rock of conscientiousness, he would not have suffered you to be defeated as you have been. Years of fidelity have only brought upon you what is due to one who lives only for self-indulgence. You have been glorying in the thought that the unseen God whom you serve was ever mindful of you and your interests, and would guard your good name against reproach. Is he not showing you that you have had an altogether undue idea of the importance of your inflexible virtue?' To this voice, Joseph made answer: 'God is showing me not what you suggest, but rather that I should not attach so much importance to man's recognition of my faithfulness. This is the lesson which I am here to learn. It would be a poor faith in God that would be overthrown by injustice experienced at the hands of man. A poor faith? Nay, it were not faith at all; but faith in disguised under a religious mask. has given me the home, erty that im, to speak to the long years. Joseph's tested. He that endure be saved. It is a sever believer, when days by without an of God to fulfil our trials but perhaps the the five years' imprisonment sence seemed to be most churches, beset as they were teachers.

Joseph's faith was severely Pharaoh, having recognized th from above that dwelt in him, inv with plenary authority in the state. a transition! from a prison to the s great empire. Joseph had learnt how *abased*; did he know how *to abound* wealth and honour and authority o world? Solomon did not abide this test, but made miserable shipwreck of his faith. When Jesus, at his baptism, was invested with all the powers of the Son of God, he was led by the Spirit into the wilderness to undergo a trial with respect to the use he would make of these powers. The grace of God sufficed for Joseph, and he came off more than conqueror when his faith was tested by *unexampled prosperity*.

WEEKLY REVIEW.

—Some of our readers who may not have seen the Bishop of Bombay's recent Charge, may be interested in the following extracts from it.

"In the barracks, in the hospital at the sick bed, clerical functions are held to be in place. But they are not to be obtruded in times of health on people who move in good society. Such, I think, is the prevailing impression about the clergy and the sphere of their duties. To acquiesce in it is fatally easy, but to resist it is not impossible. We may often find that it is imprudent to force the subject of religion upon those who are disinclined to receive it. To be instant in season and out of season does not mean to throw tact to the winds, and to insist on casting pearls before swine. The spirit of power and of love is also to be the spirit of a sound mind. But the habits of modern society tend all the other way. The sensitiveness of highly educated minds and the native self-consciousness of Englishmen combine to keep us away from those subjects which lie very near to our hearts. And if there be but a doubt of their being welcome, difficulty seems to rise to impossibility. The only advice that I can give is—Keep your heart full, and your mouth will learn how to speak. Make Christ and eternal things the prevailing theme of your own thoughts, and in the right ways and at the right times such thoughts will find expression in words. And even should they seldom or never be directly communicated to others, the world knows perfectly well how far they stand first with yourself. The whole subject of which I am speaking is as much a matter of tone as it is of words acts. A genuine enthusiasm for good is attractive and infectious; and the enthusiasm we want in the heart so much as from, th They go with a these persons com selves unsupported and life by outside which derived their om the fact that they w ed as from the fact that t arly acknowledged, are here found without this latter sanction. Men whose faith rests not on the power of God but on the wisdom of men, will under these circumstances be threatened with a collapse of faith, and it would not matter much if their faulty faith disappeared, provided only it were succeeded by a truer faith. Here is what the Bishop says to his clergy on the subject:

To all who begin life in this country intending to live it for our Lord, there is need, in varying degrees, of a new point of departure in the path of spiritual progress. This is felt by some more, by some less, according to their previous experience. It may be that some who feel it least are really in the greatest need. The change of climate and of habits, and the change of spiritual surroundings combine to call for a new start if we desire to make good our progress. And unless special diligence is used we are sure to stand still at the best, if not to go back instead of forward. The first experience of many clergymen in India is of a deeply humbling kind. The possibilities of spiritual life appear to shrink, almost to disappear. The standard which we lived by at home, and regarded as quite within our reach, appears suddenly to have become unattainable. Practices which were helpful, and almost easy, are found to overtax our powers,

till they prove to be a strain beyend endurance. Is it something in those devotions themselves which must be blamed for the change that has come over us? Is it anything in the atmosphere of India which can alter a man's spiritual nature? Has the Holy Spirit forsaken me? Or is it some frightful deterioration which has taken place within my own heart? Discouragement, well nigh despair has made many a heart in this country put some such questions to itself, among laity as well as among clergy. What is the answer to the questions? What is the remedy for the discouragement?

Believe me once more, my Reverend Brethren, the solutions which I offer for your acceptance are the result of trying experience on my own and other's behalf. Not a weapon which I shall offer to your hands but has been hammered with the best of blows, the giving and taking of battle. The first aphorism that I have to lay down is, *accept the humiliation, and you will learn to rise above the discouragement.* God has not forgotten you, nor is His Spirit less powerful here. There is no deterioration in your life. You have discovered the truth about yourself, and that is all. You have learnt what you really are apart from great helps from without. Some things which you took to be of grace have turned out to have been largely of nature. Some things which you took to be your own you now see to have been but caught from other people. Some practices which you thought were spontaneo[us] have proved to have been but acquired ; t[hey] were possible to you when you were one [of] great host carried on by a common impu[lse] [now] that you have strength[ened] [in] a more isolate[d] [spi]ritual hel[p] [and] [in] [the] [sup]port which you learnt [you] will find, it may be [to] the spiritual luxury [of] [wit]h yourself. But if [you] of humility, have [learnt] more, have learnt to [look] [to] Jesus and to lean more [directly] [on] Him. You are further on the path to [perfection] than you were when you began this sharp lesson. Be content to be on bad terms with yourself, and you will be on better terms with our Lord.

—THE following remarks, from the *Star in the East*, deserve attention :

It is not owing to any constitutional peculiarity that, with the Hindu, action fails to follow conviction ; it is the case all the world over, wherever a blind self-interest interferes with the sense of higher responsibilities. Worldliness and carnality are the two elements that are most antagonistic to vital religion everywhere, and the Hindu is not, therefore, more blameworthy than his Europen brother if he suffers his conscience to be overpowered by them. What differentiates his case from that of others and gives the self-contradiction involved in his attitude its exaggerated appearance, is the peculiarity of the circumstances in which he is placed. The system of caste in which he lies entangled from his very birth and the complicated character of his domestic relations render it far more difficult for him to break away from his slavery than it does for his European brother to resolve to let nothing interfere between him and his obedience to Christ. It involves a more serious sacrifice for a Hindu, even when most favorably circumstanced, to confess Christ, than for a European to do the same under the most unfavorable circumstances. And as such a step must involve a more serious sacrifice, it must also demand a larger amount of moral courage. When we want to take a large tree up by the roots, we dig deeper than when it is a shrub that has to be lifted out of the ground ; and in like manner, we must not be impatient with Hinduism because it is not uprooted as easily as we could wish. We do not think Christian missions in India have any reason to be discouraged. Careful uprooting is a slow but through process. It demands patient energy, and the issue is sure.

But whence shall moral courage come to a character that is devoid of it? To substitute fearlessness for fear, implies a complete transformation of character. Can the Ethiopian change his skin or the leopard hisspots? We do not understand that this power of redeeming men from fear is to be found elsewhere than in the Gospel. On the day of Pentecost the three thousand were filled with fear and under the influence of this fear they put their tr[ust] [in] [J]esus [and] made themselves over to [him] [and] "the Spirit of p[ower] [and] [of] mind" [and] i.e [the] [gr]ace that is in [Je]sus. We have to en[dure] pride, self-complacency, [and] [bles]sed are the poor in spirit, [for] [theirs] is the kingdom of God.

[From the] *Indian Chr. Herald.*

[Pleas]ing way on th[e] [Lord] to our Lord in the [Gospels]. The Greek word is the [diminu]*tive*, a little lamb, and not [as] in other parts of the New [Testament]. It is used 28 times in the [Gospels]; and G. W. thinks this is the [only] [time] spoken of by our Lord in his pro[phecy] [to] the seven churches.

[Little] Lamb' Why *little?* Would not [Lamb] have been enough? Ah, here is the ex[cellency] of it! Here is the perfume of that [word]. Amidst the glories, the splendours, [the] triumphs, the magnificence of heaven, it is [that] the Father would never let die out the memory of the *littleness,* "the lowliness of mind," which was the mind that was in Christ Jesus, and would find a word to link up for ever with Lamb that would make *little* the greatest, the highest descriptive word in heaven —"above every name." Oh, dear sir, what a wonderful thought this is! Let your heart take it in. Think of it, that there should be no word in heaven, no word the Father so d[elights] lights in as that word *little,* man thinks *little* of. It is to be for ever and for ever descriptive prefix of the new name which none like it, and which will never have.

And now, do you not see why in Rev. iii, 12, "my new name" is promised to the overcomers of Philadelphia? It forms the climax, the crown, it is put at the top, so to speak, of all the other things that are to be written upon them—"the name of my God, the name of the city of my God, and my new name."—Why is this? "For thou hast a little *strength,* and hast kept my word, and hast not denied *my name.*" And for this reason it is said, they of the synagogue of Satan are to *worship* before their feet. Just as every knee is to bow before His new name, so here, these who did not deny that name, who accepted the humiliation, the littleness, and had fellowship with Him in his sufferings, knowing Him as the despised and the rejected of men, and who gladly went out of the camp, hearing His reproach, these, I say, are also to be worshipped by those who once despised Him and them. Is not this most blessed? It is as if He said, I will never let your fellowship with my sufferings be forgotten in Heaven, for as my new name is given to me to commemorate my littleness on earth, so will I give it to you, identifying you in the midst of the glory with all that I went through in the days of humiliation, because you have not denied my name. You only, of all others, have known the secret of this name, and what it even now means for you, and to you I will give it as that which will be your name of highest honour in heaven for ever.

Are we labouring to attain to this conception of what is pleasing in the sight of God? On the contrary are not Christians trying to subsidize the secular powers, the worldy elements, the things that have sway and influence among men? The type presented in the word *arnion* very little resembles the type on which Christians seem disposed to rely for the subjugation of the world to Christ. But it is in the submissiveness, meekness, non-resistance of the *lambkin* that [we] are to find foreshadowed that exhibition [of] character before which the kingdoms of [the] world are to go down. One was preach[ed] [last] Sunday on the little stone of Daniel, [the] kingdom of heaven destined to displace [and] [de]stroy all other kingship in this world, [and] [all] of this all[-em]pire was made [to] [wa]ve get time, [when] [the] [M. E. Church,

[A] [revi]val has prevailed [and] [mani]fested presence of [God] [is] seen in the prayers, faith and [zeal] [of] [the] members, and in the awakening [and] [con]version of souls. Up to date [about] [40] have been saved and added to [the] [Church], whom (young men) have come out very bright indeed and are at present doing good work for Jesus. We continue to wait upon God in a retired room hard by our place of worship, which we have named "Bethel" or "Methodist Wrestling Hall." God has done great things for us, whereof we are glad ; but here we must not rest. Greater things are in store for us, and these blessings we must get. While we are rejoicing and triumphing, the D[evil] is raging. People are speaking evil of us. O[ur] [foes] and devils, by the grace of God, we trium[ph] [over]. Dogs snarl and bark, but us they [are] superior to contumely and [mistrust]. We greatly profited, [by] our dear Bro. Fox's last visi[t] was eminently heart-s[earching] practical. The prayer of [the] Lord, give us a ravish-in[g] [sight] of Brethren in the Lord,

[The] Czar of Russia was [the] [victim] of a bomb be[fore] [he] went forth from his [house] [to] Church parade. He [is] [aut]ocrat of all the Russias, [with] [arm]ies numbering many millions, an ubiquitous police, an imperial exchequer. An individual is waiting for him in a certain house upon the line of march of the imperial cortege ; an individual unknown, despised, to whom the meanest man would not feel himself bound to raise his hat, as poor in what men call power as the Emperor is rich therein ; yet he has but to put his finger upon a spring and the Czar of Russia is thrown to the ground a mangled, bleeding, moribund corpse. The idolatry of kingly authority, so all but universal in this world, receives another rebuke in an event which proclaims the greatest

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monarch to be as frail as the delicate flower which springs up in the morning and before evening has withered away. We find ourselves compelled to think, at such a moment, of the very different conception of power set forth in the teaching of him whose kingdom is not of this world. The Emperor Napoleon in the island of St. Helena, could not but contrast the kingdom of Christ with that empire that had excited his own ambition. In the kingdom of Christ, the heart of the subject is that which the sovereign seeks to win and in the winning of which he finds his kingdom. Men have gone on for 6000 years seeking the shadow of authority, physical force, and the greatest height to which any ever attained has proved to be like the sheets of ice on the sides of Mt. Blanc, the place of greatest danger.—Passing from this line of thought, we remark that the assassination of Alexander II of Russia is not a victory of the Nihilists, though they may imagine it to be so, for the moment. It does not necessarily advance their cause in the least. *Le roi est mort; vive le roi.* The Emperor of Russia is just as much ali[ve] day as he was before last Sunday, o[nly] title is now Alexander III. The caus[e] Nihilists is not the cause of cons[ti]tutional government, which may perhaps [be] ed by the change.; it is the cause [of] of the French revolution, of th[e] is remarkable that this [na]tion should have overtaken th[e] tinguished himself among [the] of his dynasty by [em]ancipating the serfs of Russia. On the [4th] of Mar[ch] 1861, *the day before the inaug[u]ration of [Mr. Lincoln] as President of the United Sta[tes]* quadrennial term of administration [des]tined to witness the emancipation of the slaves of that country, the Emperor Alexander signed the decree which put an end to the serfdom of Russia. The Czar himself made no particular sacrifice in abolishing serfdom; the nobles were chiefly affected by it; and it would have been well if the Emperor had listened to the proposal made by the nobles to make the Government more representative. The numerous attempts to destroy him of late seem only to have intensified his determination to allow no restriction of the absolutism of his rule. History would have been more ready to [give] him credit for the abolition of serfdom, if [his] former acts had shown an enlightened regard for the liberties of the people. He [claimed] to be the head of the Greek C[hurch] but he offended the religious instinct [of] and insulted the members of his [own] establishing his mi[stress] palace, and holding [other] ments. The new [Czar] make any immediate c[hange] in the Government, but our hope is [that] very long there will be some important change. Our readers will remember that it is only a few months since a Russian gentleman who had received evangelical views of truth, was required to give up his Gospel meetings in his own house or leave the country. Christians should pray much, and pray believingly, at this time, that God may overrule what has taken place, for the establishment of religious liberty in Russia.

—We have been for years waiting for the extension of the Bombay tram to Grant Road. The Municipal Commissioner proposes to grant the required permission for which the Tramway Company has long been waiting. But the Common Council, composed of men whose position does not lead them to avail themselves of tramway accommodation, cry out against the proposed extension. The Tramway Company have of course a pecuniary interest in the matter, but that only shows what a boon the Tramway is to the public. It is profitable to them only as the million are led to avail themselves of the tram-cars. Ten thousand tickets are required each day in connection with the existing lines in Bombay. The people living in Khetwady, Grant Road, Falkland Road and so on to Tardeo, are waiting impatientely for the construction of this additional line of tramway, as they are placed at an incommodious distance from the termini of the existing lines. We earnestly hope that our municipal fathers will not stand in the way of this great improvement. A contemporary says that the number of passengers co[nveyed] year was 6,120,200, which is at [the rate of] 000 a day.

[illegible] in Spain [illegible] the present [illegible] ay of [illegible] s to [illegible] at [illegible] and [illegible] er an absence from In[dia] [illegible] years, during which in vario[us] [illegible] have been serving the cause of M[aster]. Mitchell came out [to India] thirty years was [spent] with mission life[,] very glad that he [has been enabled] to return to the scene [of his labors] and trust that his visit may in [every way] be quickening in its results.

—Our readers will please take notice that the Annual meeting of the Bible Society and of the Tract and Book Society, takes place on Tuesday evening next, at 8 o'clock, in the Bible Society's rooms, Major Oldham presiding. Dr. Murray Mitchell and Dr. Bissell of Ahmednuggur are among the speakers that are expected to address the meeting. Dr. M. was for many years Secretary of the Tract and Book Society, and is the author of many of its most popular publications.

—We hear that Dr. Murray Mitchell is expected to preach a missionary sermon in the Free Church, verge of the Esplanade, to morrow at 6 P. M.

LETTER FROM CEYLON.

REV. W. A. A. GARDNER.

Ceylon, especially *Galle*, is too well-known my Indian readers to need any introduction, and as my time for this letter is limited, I will forbear any. The English Mail Steamer is expected here to day, and after the exchanges are made we shall sail. The *Cathay* arrived here Tuesday, bringing our Mails from home and dear Bro. W. B. Osborn and wife. They had a pleasant passage here, and were much benefited thereby. The Lord gave us blessed service here. The first week of our stay was entirely devoted to rest. We took a drive one early morning, through a cinnamon plantation, saw the various productions of the Island, and heard the murmur of the cocoanut palms by the sea. On our way we stopped at a Buddist temple, the priests of which very kindly showed us about, and also opened and read the sacred books to us. We find the religion of most of the Sinhalese is a mixture of demon worship, Buddhism, and Hinduism. Demon worship was the original superstition of the Island. Buddhism being introduced about 300 years before the Christian Era, must necessarily be strong. The images of Vishnu and Kattre were the prominent ones in the temple of Buddha. We had a call from Rev. Mr. Tebb and wife, the pastor here of the Wesleyan body. He has just sailed for England after twelve years of mission work here, on account of ill-health. We were invited by the Rev. Messrs. Nathaniells and Vickramasingha to preach. The writer did so in the morning in the Wesleyan chapel. Bro. and Sister Inskip had a service in Cinhalese, some four miles from here, and he preached in the chapel in the evening. We had freedom in all the services. The largest congregations for a year. We were invited to hold a Portuguese service Tuesday evening, through an interpreter; it was very much blest to the people. March 2nd, being "Ash Wednesday," a holiday, it was thought advisable to hold two services, one at 9 o'clock in the a. m., and one at 6 p. m. Bro. Inskip preached in the morning with great power. The writer felt that mysterious power, the presence of the Holy One, while in prayer, in a marvellous manner; but judge of our surprise when as we were singing the whole audience broke into weeping, and when invited forward, the whole congregation arose *en masse* and came forward for prayer. It was such a modern Pentecost, as I never before witnessed, through I have been engaged in great revivals in America. Bro. W. B. Osborn preached in the evening to a house crowded, and as the church is very open the Gospel went through the large windows out into the st[reet] which was filled with people. God is [with us]. What a field of labor fo[r] [illegible] who arrived [illegible] yeste[rday] [illegible] derst[ood] very [illegible] ssfu[l] [illegible] we [illegible] [illegible] ees [illegible] on our [illegible] which we [illegible] touring [illegible] it- [illegible] Ga[lle], March 3rd 188[1].

GOD'S ORDE[R]

III.

Most people avow that God [illegible] some believe that God cannot tak[e] [illegible] ellowship any one who com[es] [illegible] in any way sympathises with it; [illegible] few experience and testify that God through faith constantly cleanses, keeps and controls one in His holy service.

3. *God's Covenant requires every Member of the Church to be free from sin.*

A. Collective precept :—

Ex. 19 : 5, 6; Lev. 11 : 44; Deut. 17 : 2-7; 29 : 10-20; Josh. 23 : 10-13; 2 Chron. 15 : 9-15; Ezra. 10 : 1-44; Neh. 2 : 20; 13 : 1-9; Isa. 35 : 8-10; 52 : 1; 60 : 2, 18-22; 62 : 1-12; Ezek. 13 : 9; 36 : 25-26; Matt. 5 : 48; Jno. 10 : 1-27; 15 : 1-10; Rom. 6 : 3-22; 12 : 1-5; 15 : 1-7; 1 Cor. 1 : 10; 3 : 16, 17; 12 : 25-27; 2 Cor. 6 : 14-18; 7 : 1; 13 : 11; Eph. 1 : 4; 3 : 11-20; 4 : 11-16; 5 : 7-11; 5 : 25-27; Col. 1 : 28; 1 Thess. 4 : 7, 8; 5 : 23, 24; 1 Tim. 1 : 5; Titus 2 : 14; Heb. 7 : 25; 6 : 1; 10 : 19-25; Jas. 1 : 4, 22, 27; 1 Pet. 1 : 14-16; 2 : 9; 2 Pet. 3 : 14; 1 Jno. 1 : 7-9; 3 : 2, 3, 8.

6. Individual precept :—

Numb. 15 : 30, 31; Deut. 13 : 6-11; 17 : 2-7; Josh. 7 : 10-15; Isa. 4 : 2-4; Ezek 14 : 6-8; Luke 10 : 27; 1 Cor. 12 : 7-13; Col. 1 : 28, 29; 2 Thess. 1 : 3; 2 Tim. 3 : 16, 17; Heb. 3 : 12, 13.

These Scriptures abundantly prove that every Christian is bound to be free from all sin.

If holiness is not binding upon *every one*, it is binding upon *no one*; and if it is binding

upon no one, then mankind are not under moral obligation; and if mankind are not under moral obligation there is no God. The ignoring of holiness encourages infidelity; and to oppose holiness fosters atheism.

Universal human consciousness proclaims mankind to be under moral obligation, therefore reason, as well as the Holy Scriptures, requires men to obey God; and to obey God is to be holy. "But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy."—1 Pet. i. 15, 16.

The fact that God requires every member of the church to be free from sin, is fundamental in every Christian's individual faith; for "if I regard iniquity in my heart the Lord will not hear me." Sometimes Christians reject God's covenant concerning His Church, and marvel that they cannot believe for themselves, forgetting that faith is possible only on the condition, "If ye abide in me and *my words abide in you.*"

S. P. J.

THE CHRISTIAN HOME.

SINCERELY thankful for the privilege we have enjoyed of being used of God in the work of the "Christian Orphanage," containing only native orphans, for the last two years, we have yielded ourselves to Ged for a like service of faith for *East Indian Orphans.*

We a[illegible]re that there exists in India one "*Fa[illegible]an[illegible]*" for this kind of orph[illegible] There a[illegible]intained p[illegible]y, in [illegible] manne[illegible] regularly [illegible] suppo[illegible] mented b[illegible] *have been* [illegible] *Orph[illegible]* full[illegible] m[illegible]

[illegible]ur faith is according to th[illegible] relying wholly for all necessit[illegible]oral and spiritual upon the "g[illegible]good and perfect gift," we an[illegible]e opening of "the Christian Home[illegible] Indian Orphans, to be conducted [illegible]ly of—yet on the same faith princ[illegible]derlying—the Christian Orphanage work.

The two institutions though financially distinct, will be under my immediate oversight, but for both there will be separate *funds, buildings,* and *management.*

We shall soon make definite announcements regarding all the points named.

From this date we will receive any *bona fide* East Indian Orphans male or female, between the ages of one and twelve years on the following conditions.

1. That satisfactory evidence be given that the children are fatherless and motherless.

2. That the orphans be forwarded for us to Hyderabad to the address of Rev. C. W. Christian, Chadarghat, without cost to us.

3. That guardians if any, hand over the orphans formally and legally to us.

4. Under peculiar circumstances of distress we will receive children having one parent living.

5. Also under peculiar circumstances we will defray the expenses of getting the children to Hyderabad.

It will be asked, what will you do with East Indian Orphans out in the jungle? We cannot say all that we will do with them. But being out here free from the contaminating and destructive influences of worldly society, we will try to teach them to love Jesus and the heathen, to do their own work, i.e. take care of themselves without a legion of servants, and to depend on God and the soil stirred by diligent hands for a living, instead of scrambling and starving after posts usually open to East Indians in India.

We believe God will bless the soil for the sake of his people who will trust him and not be ashamed to work. We expect to do all these things both by precept and example.

Bro. W. B. Osborn has forwarded us the first instalment of two orphans, one boy and one girl. We ask Christian friends who believe in the promises of a faithful God and are interested in East Indian orphans and the salvation of India to help us in getting the orphans. We shall solicit no funds, or receive no subscriptions, bu[illegible]dividuals or churches may assist by se[illegible]hans as far as Hyde[illegible]

Correspon[illegible] must b[illegible] Chris[illegible]

F[illegible] bu[illegible] either[illegible]mbay Guardian," the Edit[illegible]ndia Methodist Watchma[illegible]" Bo[illegible]r the Editor of the "M[illegible]", or to Rev. C. W. C[illegible]igned direct.

[illegible]n existing institu[illegible] them all, we [illegible]ory of God that [illegible]ith asylum for poor [illegible] Orphans. We ask the prayers [illegible] people that we may be blessed of God and led of the Holy Ghost in the work of "*The Christian Home.*"

"*Trust in the Lord and do good*" Psl. 37-2.

C. B. WARD.

Mylarum, March 1st, 1881.

BOOK NOTICES.

"THE Figures used in Revelation and their signification." By a German. Published at Madras. On the copy of this pamhlet sent to us, are these words written in ink: "The sender expects that the prejudices of the *Guardian* will be too strong, that the Pamphlet is thrown away as far as the *Guardian* is concerned." Nothing more damaging can be said of a critic than that he is controlled by prejudice. People, who are very strongly convinced that they have the right view of a subject, cannot understand how the minds of others should fail to be impressed as theirs are, and are tempted to ascribe the seeming obtuseness to a want of loyalty to truth. As the author of this pamphlet considers us to be governed by prejudice, any notice we take of it will not be for his sake but for the sake of those who take a more favourable view of our critical aptitude. This book treats of the figures mentioned in the book of Revelation, and the greater part is taken up with an attempt to demonstrate that they *are* figures and that a verbal, literal explanation is entirely untenable. We do not suppose that the readers of the *Guardian* will think of disputing this. But then, may we not err in the attempt to interpret these figures? "Have we a compass to guide us over this troubled sea into the safe haven?" To this our author replies: "We must know the purposes of God with men, we must know what he intends with men, what he will accomplish, the nature of his work among men and with men." The present pamphlet is, it appears, only the second part; there is a first part, treating of the purposes and extent of Revelation, and what is said therein gives us the compass by which we may be guided in the right way. But then occurs this disappointing statement, as some may consider it: "The first part will however *not* be printed." For our own part it seems to us that the scope of revelation is distinctly set forth in these words of Revelation: "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." Rev. I. 1. The book of Revelation is in certain obvious respects a continuation of the prophecies contained in the book of Daniel. That book contains explanations that go far [illegible] clear up the mystery of the accom[illegible] prophecies, and those interpreters [illegible]n most successful who have most [illegible]ttended to these indications. The [illegible]is pamphlet recognizes the figur[illegible] of the terms employed in Reve[illegible]ems to consider that the rule does [illegible] the numerals used. Three and a [illegible]ear[illegible]n three and a half years. From [illegible]follo[illegible]extract our readers will perc[illegible]hat th[illegible]uthor of the pamphlet looks [illegible]e futu[illegible]r the fulfilments of the pri[illegible]ings [illegible]ated in Revelation:

"*which ascends out of the sea is* the[illegible] historical power, comprising the whole world, which consists first, of seven kindgoms, an[illegible]hich experiences a change afterwards, by [illegible]ich those seven kings are cast down, and ten others come in their place, to the front, or into power.

It would be madness to understand under this *beast* an ecclesiastical power—only confessional prejudice can lead into that error, of which the Revelation gives the clearest refutation where the heads and horns are explained to mean kings, and where it is further said that the *beast* was distinguished by *war glory.*

W[illegible] is like unto the beast and who can make war with [illegible]im? chapter xiii. 4; further, a resemblance [illegible] the fourth beast in Daniel is rather str[illegible] *Daniel*, vii. 8) the eleventh horn especially [illegible] which three horns are plucked up, agrees in all its charac[illegible]ristics with that head of th[illegible] in Revelati[illegible] whose deadly wound was [illegible]so that there can be little doubt, that t[illegible]e one and the same. Both speak great[illegible]d blasphemy. *Daniel*, vii. 20—[illegible]5 [illegible] both make, victori[illegible] *Revelation*, xii. 7; [illegible] to universal power, [illegible]es and a half time [illegible] 3½ [illegible]t last cast into the fire. *Revelation*, [illegible] *Daniel*, vii. 11—and then the reign of th[illegible]nts of the Most High commences. *Revelation*, xx. 4; and *Daniel* vii. 27. All that is different in these two prophetical descriptions, in which the two beasts are named, does not exclude one or the other, they are only described from different points of view.

"REPORT of the Arcot Mission of the Reformed Church in America, for 1880." We can remember when the missionaries connected with this Mission were almost all Scudders, sons of the pioneer missionary of the name who came from New York to Madras more than 60 years ago. There are now

however only two and one of these is on a visit to America. Several of the brothers are pastors of churches in America. The Rev. J. W. Scudder, Rev. J. Chamberlain and Rev. J. H. Wyckoff, with their wives, are now carrying on the work, while a new missionary, Rev. J. W. Conklin, with his wife, is on his way from America. The past year has been to some extent a year of pruning, the excision of "worthless branches." The Communicants number 1,322 against 1,282 the previous year. Catechumens 1,015. Mr. and Mrs. Wyckoff have sustained a second bereavement in the loss of their second child. Miss Mandeville has returned to America. There are four ordained Native ministers belonging to this Mission, and there are 114 other Native helpers. The pupils in the schools number 1,690. The principal stations are Vellore, Madanapalle, Tindevanum, Chittoor, Arnee, Arcot, and Coonoor. Most of the Am. missionaries of this Mission have been medical men. We have marked some portions of this report and will extract them when we have opportunity.

"Is Christianity of God? Did Christ rise again?" By Geo. Bowen. Printed for the Bombay Tract and Book Society. This is brought out in the same style as the Papers for Thoughtful Readers. It consists of 52 pp. and is sold at one anna a copy. The Superintendent of the Tract and Book Society will be happy to send supplies in any quantities that may be desired.

"The *Indian Methodist Watchman*, for March." In the temporary absence of the Editor this journal continues to make its appearance, filled with good matter, original and selected.

The Bombay Guardian.

SATURDAY, MARCH 19, 1881.

THE SPIRIT IN THE WORD.

"MANY years ago I heard a sermon attempting to prove that the Spirit of God is latent in the word. It was new doctrine, occasioned much discussion. It seemed true, but knowing that my memory at least was well stocked with the word, it was for years a mooted problem how the latent Spirit could be set free in my heart. At length, my slow learning of the way [illegible] ceived that spiritual life [illegible] the Word of God, which [illegible] life, precisely as physical life [illegible] material food. We must eat it to [illegible] it."

We take the above extract from an American journal.

About forty years ago there was published in England a book bearing this title: "The Union of the Holy Spirit and the church in the conversion of the world;" by Thomas W. Jenkyn, D. D. This is a work of uncommon power, and we have often been surprised that it has not obtained a more conspicuous place than it has in the religious repertory of modern times. The subjects treated are of the most commanding importance, and they are treated with equal originality and acumen. One of the sections is entitled, "On the presence of the influence of the Holy Spirit in the word." We make the following extract from this portion of the work:

In the word, the influence of the Holy Spirit is now as really present as in the days of inspiration. This is evident from the character of inspiration. Inspiration did not consist in the state and the feelings of the mind that was individually inspired, but it consisted in the truths or doctrines conveyed and breathed into the soul. The real shrine of the Divine presence was not the soul of the inspired prophet or apostle, but the truth and message in the soul, and which was expressed by the soul as it was moved by the Holy Ghost. These inspired truths were intended for the permanent use of the church, but as to the inspired souls themselves,—"the fathers where are they? and the prophets do they live for ever?" The inspired souls that received these truths are not with us; but the truths themselves, the real shrines of the inspiring Spirit are still with us: and the inspiring Spirit is as much in them now,—they are now as much the inspirations of the ever-present Spirit, as in the first moment of their transmission to inspired men.

The constant and permanent presence of the saving power and influence of the Holy Spirit is in the word of truth. This influence is present in the Christian and in the church, only as the Spirit's word, the fixed shrine of the Holy Spirit, is possessed and held by them, in its purity, and in its entireness. Where the word is not, there the converting presence and the saving influence of the Holy Spirit are not. Where the word is [illegible] his presence and influences are [illegible]ed. Where the word is rejected or lost [illegible] his presence and influences are lost. Wh[illegible] pretends to the influences and presence [illegible] Spirit without the word, or again[illegible] the word, is an impo[illegible] influence of the Holy S[illegible] without fluctuation, d[illegible] present as surely and ab[illegible]s magnetism in the loadstone, or light in the presence of the sun, or, to use scriptural metaphors, as vitality is in a seed, or the waters of salvation in a well. Where the word of God dwells in a church richly, there the developements of the presence and influences of the Holy Spirit are proportionably extended and numerous. Where, in a country or community, through abounding iniquity, the word has no place, there Ichabod might be inscribed, for the Divine Influence, the glory is departed. This awful fact does not consist in the presence of the Lord forsaking the Shekinah, but in the Shekinah, the shrine and symbol of the presence, leaving a people. In the word itself, in the doctrines and duties, ordinances and institutions, of the gospel, as in the ancient Shekinah, the presence of God, notwithstanding the conduct of men, is unaltered, fixed and permanent. It is here, then, the church must seek it, and not in frames and feelings, which are the mere vanes of all that is changing and transitory. While possessing the presence of the word, the church [illegible], in the proper use of that word, infallibly calculate on the presence and saving agency of the Holy Spirit.

The reader will please to bear in mind that we treat now of only the presence, or the seat of the presence and influences, of the Holy Spirit, and not of their developements and manifestations. Magnetism is always present in the loadstone, but its developement will take place only in certain combinations. Whoever will place the magnet in these combinations, and not otherwise, can always calculate on the influence being present and active. Vitality is always in the seed, and whoever will plant, or sow, that seed, and put it in combination with "good ground," may expect confidently that God will give the increase, and renew the face of the earth. With the same certainty, may the Christian church calculate on the converting presence and saving influence of the Holy Spirit being developed wherever the word is, in the given combinations, "mixed with faith in them that hear it."

We are by no means prepared to commit ourselves to all the positions of this writer. We simply however repeat what we have often said, when we affirm that the word of God is God speaking. A man's word once uttered by him may be considered apart from the man himself. He may forget that he ever spoke the word; may change his mind and think differently; may lose his reason; may die. But the word of God is the word of Him who liveth and abideth forever; and just this is predicated of his word, that it liveth and abideth forever. We think that Dr. Jenkyn needlessly makes a distinction between the influences of the Holy Spirit and the Holy Spirit himself. Where the Spirit works there the Spirit is. "The power that worketh in you" is in other texts "the Spirit that worketh in us." But that the word of God is God speaking is evident from such passages as the following:

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and open to the eyes of him with whom we have to do."

Here the attributes of God are ascribed to the word. Again;

"Say not in thine heart, Who shall ascend into heaven, The word is nigh thee, even in thy mouth and in thine h[illegible] that is [illegible]ord which [illegible] shalt [illegible] Christ [illegible] raised him[illegible]."

Fa[illegible]self, and [illegible]ings the[illegible] the power of the Spirit in the [illegible] "My words, they are spirit and thy ar[illegible]e." The word of Christ to the man with the withered hand, bidding him stretch forth his hand, was embraced by him in faith, and accordingly the power of God accompanied it, even as the power of God went with the words 'Let there be light.' The reason why so many read the word of God without experiencing the power of God as they read, is that they, in thought, separate the word from God, read it as something that once fell from him, and not as the voice of God, as truly speaking to them as the voice that Paul heard near Damascus was Christ himself speaking to him. There may be a seed lying on my table; it lies there day after day, undergoing no change and effecting none; but let me put it in a suitable soil and give it water and sunlight, and the result will be a living, fruitful plant, prodigal of blessing. As Dr. Jenkyn remarks, it is said that the letter killeth, but not that it is dead. Now there is all the difference in the world between a thing that kills, and a thing that is dead. The former is full of life and energy; otherwise it could do nothing. The latter killeth when there is no faith leading to obedience, for it then brings condemnation. So the Apostle says, "Our Gospel is a savour of life unto life and a savour of death unto death." We once heard Mr. Moozumdar deliver a discourse in the Prarthana Somaj mundir, on Paul's words "the letter killeth, but the spirit giveth life," the whole of which was the ex-

pansion of the speaker's signal misconception of the meaning of the passage, as though *to kill* was the same as *to be dead*. To hear or read words without minding the sense, deadens the susceptibilities of the mind and heart. People in this country think it religion to hear and utter words of a dead language which they do not understand but consider sacred it may be Sanskrit, Arabic, Zend, or Hebrew. This it is that *kills*.

REMINISCENCES. CXIII.

Diary, 1846:

April 21st. Met Bro. W. this morning in the street, and stood and talked with him an hour on the right of any man to think himself a Christian. He seems to think that while there is an all-sufficiesey in the Gospel, yet such is the deceitfulness of the human heart, that it is dangerous for any man to entertain an assured hope. I took the ground that if this were a reason, then the Gospel character of fulness was entirely vitiated; yet this Gospel was given by one who knew the heart of man and who adapted his gifts to it. I told him that justification was prior to sanctification; the branch must be in the vine before it could be fruitful; salvation was by faith, and works flowed from faith; that the Bible no where called upon men to become holy before receiving Christ confidently; that not many would be converted if made to understand that there was no place in the Christian religion for a stable evidence of salvation; that doubts were the paralysis of the church; that consecration and sanctification were different things; that a man could have a conscience void of offence and yet not be perfect; that there was no part of Scripture more sanctifying than the promises; that the prof[illegible]g Chri[illegible]ght to have this matt[illegible] (of his [illegible] way l[illegible] myste[illegible] of G[illegible] re- c[illegible] est of anom[illegible] o profess [illegible]now something [illegible] value of the soul, the excellency J[illegible]ist, the severity of everlasting woe, and yet [illegible]e in comparative composure and tranquility under an uncertainty with regard to his own spiritual condition; that it was the glory of this plan of redemption that while it saved by a scheme of gratuitous justification, the sanctifying influences were inseparable from this scheme; that even if he became entirely sanctified that would not, according to his view, be a sufficient ground of confidence, —for, after some years, his depravity might manifest itself again; that the primitive Christians, I was persuaded, knew little of doubt. It was a very interesting discussion, and I pray a most faithful God of love, to make it profitable, and lead this child of his into the all-glorious liberty of the sons of God. What I feel to be the great hindrance in the church, was brought out in this conversation. It has become a matter of conscience to doubt about our acceptance; to think that the less a man has of the earnest of the Spirit, the better; that while we cannot have an excess of love or other graces, we may of faith; that a man may believe in Christ and yet disbelieve in his own acceptance. Now it seems to me that it is sinful unbelief, whether it be in the power or in the will of Christ. It is unbelief respecting the character of God which makes a man think certainty of hope unattainable. Its tendency, like that of other forms of unbelief, is to keep men separated from Christ's best influences. The supposition is that God's love does not quite equal our case. Foul legalism all. It is insinuated that the Holy Ghost, the third person of the Trinity, has been at work upon the soul, but has done nothing that the polluted soul itself could not perhaps have done. What is wanted is a deep honest conviction of depravity, This will take away the fear of discerning good in our soul, the true author being of necessity not ourself but God. In examining himself a man has duties to perform to the Holy Ghost as well as to himself. But in fact there is only one way of deliverance from a state of misgiving. It is not by looking to oneself; not by any work of purification; not by increased attention to duty; not by incessant prayerfulness; but by obtaining new views of the character of God as illustrated in the scheme of redemption. In the doubting Christian's mind the attributes of God are not harmonized; he must come and see them harmonized in the crucifixion scene. This is the only deliverance. There may be partial and temporary emancipations under other processes; but such only; for the reason that these processes are interminable, and there is always imperfection and shortcoming. I believe that I have never seen the sin of this kind of doubting in its true light. It is unbelief exercised with regard to that attribute by which God seeks most to glorify himself in this world, and which is the great source not only of justification but of sanctification. 'We love him because he first loved us' Just so far as we are in the enjoyment of his love, we possess sanctifying influences.

Paul, in the Romans, having brought out the doctrine of justification by faith, supposes an objector to urge the tendency of such a doctrine to induce carelessness on the part of one believing his salvation secured by Christ's sufficiency. (Rom. vi.) How does he reply? Not by enjoining upon the bel[illegible] to renounce his confidence, to give [illegible] his own certain Savio[illegible] declaring that it is the operation of [illegible] faith, to slay sin. In no part of this [illegible] devoted to the discussion of this doctri[illegible]es the apostle forbid a man's appropri[illegible]st, or couple the permission [illegible]tion than repentance and [illegible]dignant at the suggestion [illegible]s t[illegible]in; and recommen[illegible] by the most [illegible]ed promises the full reception of t[illegible]ord Jesus as a sufficient source.

Another thing; those who profess to entertain doubts about their being Christians, are most sensitive to any suggestisn that their doubts are not a proof of Christian character. In many cases it would seem as though they regarded this doubting as their brightest evidence.

[Jany. 1861. This shows plainly that they are looking to their own works. A man should indeed doubt of his own goodness. Doubt? No; he should despair, The Christian is one whose eyes are opened to the utter worthlessness of his own works and feelings. To be *only* doubting here, is a great reproach. He must go further and cast away all thought and all hope of his own goodness. Bankrupt, he must come to Christ, and take the salvation offered him; take it, and know that he has taken it. For a man whose eyes have been opened to the tremendous character of the wrath of God abiding on every one that is not in Christ, to be willing to remain in *any* uncertainty as to whether he is [illegible] Christ or not, is to be offering the greatest [illegible] sult to God, and to be guilty of the greatest treason against himself. That unenlightened men who make no profession of religion and give no attention to it, should be willing to remain without an assured hope of salvation, is, comparatively, no marvel. It is the greatest of marvels that any who give heed to the word of God, and profess to believe the unutterably solemn statements of the Gospel, should be content to have a shadow of doubt lingering about the question of their salvation. The reader has doubtless read Miss Jane Taylor's parable of 'How it strikes a stranger.' A being from another world is seized with horror when he discovers that there is such a thing as death; and refuses to give his alarm a moment's respite until he has found a certain means of vaquishing death. The indifference of the world would not appear to such a visitant more surprising, than the willingness of those who profess to have received the Gospel and to be seeking everlasting life, to remain uncertain whether they have a genuine or a false hope. For, on the supposition that they do truly receive the testimony of the Gospel concerning the tremendous alternatives of the future, they are a thousandfold better informed than others of the awfulness of the wrath of God, and yet are willing to live without an assurance that they have escaped that wrath. Men that know nothing of a mine ready to explode may pitch their tent upon the very ground that conceals it; but what shall we say when one who professes to know about it, is willing to eat, drink, and sleep, without any special anxiety, in a tent which is, he fears, is not, he hopes, pitched in a place so dangerous?]

"Examine yourselves whether ye be in the faith." It is here implied that by examination a man may settle the question of his being in Christ or not, He proposes examination as a means to an end. We are told to examine ourselves before coming to the Lord's table; the assumption is that we can ascertain if we are Christians or not.

APOCALYPTIC SKETCHES. XXIX.

"And I looked and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle." Rev. xiv. 14.

We learn from the following verse that it is for the harvest of the earth that the Son of Man appears. At first glance we might suppose that the reference was to the final ingathering of souls, the gathering of Christ's people to himself; and the verses which follow, speaking of the great winepress of the wrath of God, would then be understood as referring to the *judgment to be executed* on those who had not submitted to the Gospel. Looking at the last verse of the chapter, and at the succeeding chapters, we are led to believe that the harvest and vintage here spoken of are of a more limited character. We have however reached a point of time in prophecy when one of the distinguishing marks of the age is the unification of the nations by means of the great facility of communication; and the church of God existing in these various nations is affected by this condition of things, so that any powerful influence experienced in the church in one land, will tend to diffuse itself in the church generally. In September, [illegible]n earnest layman in New York, labouring among the poor, had it impressed [illegible] his mind that the Lord was calling C[illegible]ns of different denominations to meet t[illegible]in daily prayer, with the expecta- [illegible]eir prayers would be signally an- [illegible] of the Gospel in the [illegible]rovidence had been pre- paring [illegible]vement of this kind by sending a [illegible]cedented season of financial revulsion upo[illegible]e mercantile world. And soon Mr. La[illegible]hier was himself astonished at the number of business men that crowded the Fulton St. meetings. There were answers to prayer that took the church of Christ by surprise. The great Head of the Church put his seal most unmistakeably upon this accord of Christians of different denominations, of ministers and laymen. Christians throughout the United States came together every where to prove the Lord in prayer. The secular papers ceased to be secular, and were filled with reports of prayer-meetings and of Gospel addresses. In 1858 the work spread all over the United States and Canada, and in 1859 broke out

wonderfully in Ireland where the power of the Holy Spirit was manifested in a way that brought the fact home to the senses of carnal men, by striking to the ground multitudes of people, and then raising them from unconsciousness to proclaim the praises of the Redeemer. There was subseqnently a great revival in Scotland, and the work extended to the West Indies and other more distant parts of the world. There had been great revivals before in modern times, but never one like this in respect to the features mentioned.

"And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap; for the time is come for thee to reap, for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." 15,16.

The angel out of the temple announces the needed preparedness on the part of the church. The power of Christ to save is conditioned in its exercise upon the spiritual desires and faith of his people.

We would not be doing full justice to our text if we failed to notice that the expression used is not 'the Son of Man' but 'one like unto the Son of Man.' Believers are to be conformed to the image of Christ; as he is so are we in the world; just so far as we are saved from sin, we are assimilated to him. The 'golden crown' is the emblem of victory.

"Be thou faithful unto death and I will give thee the crown of life." The white cloud symbolizes the promises which appear to men quite shadowy and unsubstantial. A man with nothing but the promises of God would appear to men like one whose castles are *in the air, trusting to a vapour. As the* vine brings forth fruit only through the branches, so Christ achieves his glorious works in the world only through the faith of his servants. All things are possible to him that believeth. The angel out of the temple uses the imperative mood in addressing him that sitteth on the cloud, which goes to favour the opinion that he is not addressing the Lord of glory.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—I received a few days back Rs. 50 which I am asked to acknowledge in the B. G. as from S. P. I will at the same time thankfully acknowledge the receipt of over Rs. 5,500 in the 2nd year of our *faith work* from March 12th 1880 to March 12th [illegible]. The Lord hath indeed dealt bountifully with us all. We are all well and staying [illegible] 22 miles south of Curreeme[illegible] ed to do a contract of earth [illegible]R bund. We came here on the 8th of [illegible]d 40 of the orphans work daily on the [illegible]nd. The Lord is with us as we are teaching the children to do hard work and yet to serve God with all diligence. *After all our waiting on God for one* whole year, a prospect is dawning on us of getting a village. We hope and pray.

Along with this came in an unexpected gift of Rs. 10 specifically sent for a "Mission Bungalow." So we thank God, being pursuaded that the bungalow which God is sending means to build, will surely have a place on which to stand.

Our coldest night was about Feby. 1st, 40° and now we get 100° at midday. The Lord is our daily portion. Jehovah is our strength.

Yesterday was a good day with us. I often wish some of our friends could come in and see how our children keep the Sabbath. For nine months they or we have done no cooking on Sunday. Every thing is so quiet and except the voice of song and prayer little is heard. Such Bible Sabbaths I have never seen in my life in India or America.

Since September we have communion with our little church the first sabbath in each month.

We have in our wilderness church 47 communicants of whom 40 are natives, our converted orphans.

We have baptized 42 orphans. But two of all *that number have fallen away.*

We hold all our services out in the open air and in the matter of communion we have one table for whites and blacks. We all kneel on the four sides of a square with our table in the centre. Yesterday was one of the most spiritual seasons we have had at the Lord's table. Before partaking of the bread and wine we gave them a talk on the "Great Supper" which was our lesson for the day.

God is permitting us to see the most nearly apostolic church in our Orphanage we have ever seen. Good and holy church members we have seen but a whole church so biblical and consistant on all points we have never seen. No jewels, no drink, no Sabbath breaking, much love, much prayer, much faithfulness are a few brands we wear. Bless the name of our God.

We trnst these things may give joy to all who have made sacrifices to aid our work.

We hope friends will not mistake and think we need more money than grace. Pray for our anointing from on high day by day.

C. B. WARD.
Mylarum.

March 7th 1881.

NOTICES.

THE Rev. S. P. Jacobs will [illegible] under the auspices of the [illegible]day Young Men's Christian Association in the General Assembly's Institution, Kalbadevi, at 8-30 p. m. on the 25th Instant:—Subject "*Spiritual Dynamics.*" The Lecture is open to the public generally including ladies. Pastors of Churches are requested to kindly announce the Lecture to their Sunday congregations, and the members of the Association desired to be present and to bring their friends.

M. E. appointments for to-morrow: Grant Road: 8½ A. M. G. Bowen; 6 P. M. S. P. Jacobs. Dean Lane: 11 A. M. S. P. Jacobs; 6 P. M. Geo. K. Gilder. Mazagon: 11 A. M. Geo. K. Gilder; 6 P. M. Geo. Bowen.

(Grant Road Sunday-school lesson to-morrow will be the review of the quarter, and not the Temperance lesson.)

The Annual Meeting of the Female Schools of the Free Church Mission will (D. V.) be held on Monday the 21st inst, in the Hall of the Free Church Institution, Khetwadi, at 5 o'clock P. M. Dr. Murray Mitchell will preside.

Epitome of News.

SATURDAY, MARCH 12.

—The actual revenue from Opium in 1880-81 is about ten crores (Rs. 9,95,18,833) instead of about nine estimated, (Rs. 8,96,77,000).

—Great excitement has been caused at Algiers among archæologists and the learned generally by the discovery of an Oriental Pompeii, an ancient Moorish city with its mosques and monuments, buried for ages in the sand of the desert. The discovery is due to M. Tarry, Inpector of Finance, who immediately communicated the fact to the Algerian Government, begging for the necessary help in excavation and also for a concession of the desired space in which to carry on the work. The request was accorded. "The city disinterred" lies in the environs of Ouargla, in the Saharan desert. M. Tarry identifies it with the ancient city of Cedrata, spoken of by Largeau in his work on Biskra.

—Another relic of mediæval bigotry is about to vanish from the face of the earth. It has at length been resolved by the Municipality of Rome that the venerable Ghetto shall be levelled with the ground, in order that a number of stately houses may be erected upon its site. The huge group of sordid buildings thus sentenced to destruction is the most ancient of its kind in Southern Europe. It existed long before the reign of Julius Cæsar, and during that of the Emperor Augustus was occupied by nearly eight thousand inmates.

—Students on the roll of the Sir J. J. School of Art, last year, 176. Elementary Class, 94.

—*Madras Times*: A correspondent sends us the following:—A case of human sacrifice has lately occurred in the Patna Feudatory State, which is situated in the Sambulpur division of the Central Provinces. The chief of the Gonds of the Alardu group of villages was sitting by the side of a road during the last Dussera festival, taking to his uncle, a chowkidar and a liquor seller. Presently a strolling minstrel appeared on the scene, and salamed to the chief, who asked him if he drank liquor. The minstrel replied that he did; so the chief caused him to be served with some toddy, which the party had with them. The Gond chief and the liquor-seller then went into the jungle; the remainder of the party stayed talking by the side of the road. When the chief and the liquor-seller returned, the latter went up to the minstrel, and seizing him by his hair pulled him down. The good chief said to his uncle, "take your axe and cut the minstrel's throat." Accordingly the chief's uncle sat as[illegible] the minstrel's che[illegible]t, his throat [illegible]ntime hold[illegible]rty to catch [illegible]minstrel died at [illegible]he chowkida[illegible] the liquor-seller chopped up the body a[illegible] taking it a little way into the jungle, buried it there. The whole party then proceeded to the temple of the goddess Duartini, which they reached about 10 p.m. The chief, leaving the others outside, went in and woke up the pujali, saying "I have brought an offering of liquor for the goddess, do you pour it over her image." The pujali at first refused, but afterwards yielding to the earnest solicitations of the chief, took the lota and poured its contents over the stone image of the goddess. Seeing the contents were blood, he inquired from whence it came. The chief said it is the bood of a buffaloe bull. He then went outside and joining his party, they all returned home. About 10 days after the murder the minstrel's relatives, finding that he did not return, gave information to the police, and on an investigation, the chowkidar confessed fully, and on his confession, the chief, his uncle and the liquor-seller were brought to trial before the Commissioner of the Chattisgurh division, and were sentenced by him to be hanged.

—*Times of India*: We regret to hear of the death at Auckland of Archbishop Steins, formerly Roman Catholic Bishop of Bombay.

—Same; Calcutta, 11: The Supreme Legislative Council was occupied three hours to-day in discussing the Factory Bill, which eventually was passed.

—Press Commissioner: It is reported from Herat that General Mahomed Jan, commanding Ayub's troops at Kushk, has been murdered. Letters received by Sirdar Abdulla Khan state that while drunk, he shot two of his orderlies who refused to drink with him, and was in turn killed by some of the relatives of the murdered men.

—The present population of Ahmednagar City is 32,808; to which add for Cantonment

and troops about 3,500, making 36,308; an increase of 3,467.

—The *Din Bandhu* thus speaks of the Prarthana Somaj. "If we have done any thing practical at all, it is the Mandir that we have built for the Samaj; beyond this we have not moved an inch onward either in religious or social reform. We have a weekly service in the Mandir, as also we have weekly discussions on important religious topics; but there is an end to our movements. We depreciate and run down idolatry, but we are as yet downright idolaters, conceited bigots, and superstitious sectarians. Thirty-five years have been lost, during which long period, if we have not been able to effect any reformation in religious matters, we should at least have done something in social matters, so that we may have mutual sympathies and *unity* amongst us. But we have done neither. The *hydra-headed* system of caste and the pernicious customs have such a powerful influence on us that, with all the liberal education that we have received, we look upon each other as stangers, and not as members of one community or one nation. The pricipal thing that we lack is the unity or oneness that should bind us together and make us feel that we are a part and parcel of a whole.

Monday, March 14.

—There is a movement in Bombay to obtain a Railway overbridge at Nesbit Lane, instead of the present level-crossing.

—Cowasjee Dhunjeebhoy died on Wednesday evening last, from being struck on the head with a piece of fly wheel, which collapsed at the B. B. and C. I. Railway Workshops.

—It is said that the Maharajah of Durbhunga has pulled down the greater part of his palace for no other reason than the fact that a vulture happened to sit on it the other day.

—*Lucknow W[illegible]s*: The total number of Meth[illegible] in the United St[illegible], accord[illegible], is 3,48[illegible] Tota[illegible],990. The [illegible] total of in[illegible]ministers is 31,731, [illegible]hom 24,304 are in [illegible]rica.

—Th[illegible]eamer *Celtic* left New York Dec. 23 for Liverpool, where she arrived Jan. 2, discharged her cargo, took in a full cargo, and sailed on the 4th, stopped at Queenstown and left that port on the 5th getting back to New York in twenty-one days, a feat never before equalled.

Tuesday, March 15.

—To-day's papers contain the announcement of the assassination of the Czar.

—*Al-Jawaib* states that a large portion of the money which was lately subscribed by Indian Mahomedans in support of the Zubaidah Canal Repairs Fund, and was on its way to Mecca, has been looted by the Bedouins of Arabia, to the amount of several lakhs. The same paper says that the Khedive of Egypt has suppressed several Egyptian papers for their attack on some of the recent measures of the Ottoman Government—an indication, the paper says, that a feeling of cordiality exists between the two Mohomedan Governments.

—A novel suit for dissolution of marriage has been filed in the Bombay High Court by Dr. Damodhur Purshotum Warlikar, a surgeon in Her Majesty's Indian Army, attached to the 28th Madras Native Infantry, at Secunderabad. The petitioner was in 1864 married to the respondent, Satyabhamabai, *now* about 20 years of age, at Bombay, according to the rites of the Hindu religion; and they lived together as husband and wife until 1874. In September 1878, the petitioner changed his religion for Christianity and became a member of the Church of England. In consequence of the change of religion, the respondent deserted him, and had not since lived with him. He prays, by his suit, that the court would order her to live with him, or declare his marriage with her to be dissolved.

The word *now* in the above probably means *then*.

—The B. I. S. N. s. s. Himalaya, when anchoring in the Madras harbour the other day, lost an anchor and 75 fathoms of chain-cable. Upon information being received, Eastland, the submarine diver, went off, and having found the end of the cable, succeeded in attaching a stout rope, which being passed through the steamer's hawse pipe enabled the crew to heave the end of the cable on board again.

—*Bombay Gazette*: The following is an extract from a private letter from Poona, March 13:—"Some excitement was occasioned at St. Paul's Church this morning by the preacher (not the usual chaplain) walking into a certain officer of the Rifle Brigade, because he has entered into competition with the clergy in the matter of preaching publicly. I have had the pleasure of hearing him, and I am not surprised that his earnestness and great ability have earned for him much popularity and esteem. The said officer was present at St. Paul's, but I am told that he had never been at a service there before; and it appears as though the affair had been planned. His preaching and religious work in this station were likened by the jealous padre to the services of a guerilla chief as compared to regular armies; and other stronger and irate stuff was directed at the self-denying services of the "guerilla" officer. Whatever the merits of the contention, it was an unseemly exhibition on the part of the surpliced gentleman who enjoys the great privilege (according to Bishop Mylne) of "the grace of holy orders."

—The *Civil and Military Gazette* notes:—In his account of his journey through Asiatic Turkey, Mr. Grattan Geary gives abundant evidence of the indifference with which the people of the towns regard the central authority at Constantinople. The last news from the Euphrates-Tigris valley and Syria shows that [illegible] indifference is rapidly changing into rebel[illegible]ger towns placards are poste[illegible] *the population to expel the Sultan's* officials. It was at first supposed that Greek emissaries were at the bottom of the mischief, but even the Stamboul Pashas are believed to have abandoned that explanation, and recognised the real rock ahead. Mutiny is on foot in every corner of the Sultan's dominions.

—The proposal to make a line of railway from Deesa to Hyderabad (Sind) is being revived.

Wednesday, March 16.

—*Bombay Gazette*; Lahore, 15: An Envoy of the Ameer of Kabul passed through Lahore on Saturday, on his return to Kabul. The Lahore paper states on excellent authority that Kandahar is to be given over to the Ameer of Kabul, and that all negotiations are completed. General Hume, with part of his forces, will remain for a time in Kandahar, till the Ameer's authority is established.

—Press Commissioner: On the 13th inst. a mixed gang of some twenty-five bazaar Afridis attacked some Kuchi shepherds and carried off flocks between Ali Musjid and Lundi Kotal. The Jezailchi and Zekka Khel headmen and tribe turned out, killed three, wonded two and recovered nearly all the sheep. Considering the difficulties they have, the Khyber headmen are doing well.

—Mr. Lethbridge, *the Press Commissioner*, will retire from Government service from the 15th instant. The distribution of news will be carried on through a department of the Secretariat of the Government of India.

—Mr. J. Nugent resigns the office of Municipal Commissioner. Mr. E. C. K. Ollivant succeeds him.

—Does any one, asks a writer in *Truth*, remember a beautiful girl who went by the nickname of *La Comète*, and flashed through the Parisian world during the last year of the Second Empire? She was called "Comet" on account of the exceeding length and loveliness of her golden hair. Theophile Gautier wrote a sonnet to her, Cabanel painted her portrait, Worth dressed her, and Leon Cugnot took her as the model of his pretty statue, "La Baigneuse." Her real name was Adele Terchout, and just before the Franco-German War broke out she declined an offer of marriage from an elderly Duke with a very ancient escutcheon. At that time she owned one of the finest mansions in the Champs Elysées, had twelve horses in her stable, and a bushel of diamonds in her dressing-case. Last week this dazzling creature died in a Parisian hospital absolutely destitute; and the disease which carried her off was the most hideous that could befall a pretty woman—a *lupus voræ*, or cancer in the face, which totally disfigured her. Like Zola's "Nana," the only vestige left of her beauty when she died was her matchless hair.

Thursday, March 17.

—*Bombay Gazette*: "The little station of Nariad, situated about thirty miles from Ahmedabad on this side of the Bombay and Baroda Railway, has been the scene of considerable excitement during the past few days, the cause being the forthcoming Hindu religious ceremony called the "Chappan Bhoga." This "Chappan Bhog" means an offering of fifty-six descriptions of consecrated food to the god Balkrishna, or infant Krishna. The consummation of this ceremony will be directed by Brijratnaji Maharaj, the high-priest of the Vallabhacharyan sect, on Monday, the 21st instant. On that day the food will be exposed to the view of the thousands of devout Vaishnavas who are expected to collect in response to invitations sent abroad by the Maharaj three months ago. We hear that crowds of people are already pouring into Nariad from remote parts of Gujarat, Kathiawar, Kutch, Western Rajputana, and even from places in the N.-W. Provinces; and the new Bhownagar-Gondal and Rajputna Railways afford facilities to the visitors. From Bombay a large number of Vaishnavas are expected during the current week. Each day brings trains full of sleek Banias, plump Bhatias, and ghee-fed lowanas, and Vaishnavas of all castes and denominations, bound to the great fair. It is expected, from the number already collected at Nariad, that the congregation next Monday will scarcely fall short of two to three hundred thousand people. Such an immense gathering of people, crowded into a small place like Nariad, cannot but cause an immense strain upon its recources, though they may suffice for three or four times the number of its normal population."

—The new marine survey steamer Investigator, which could not be launched the other day, was successfully launched from H. M. Dockyard at 11-15 a. m. yesterday.

—A Waziri expedition has been sanctioned by Government, and orders have been issued for the assembling of a force at Bannu. Four thousand native troops only will cross the frontier into the Mahsud Waziri country; but a br[illegible]ade consisting of one regiment British infa[illegible] regiments native infantry, one reg[illegible]avalry, one field battery, and one [illegible] will be held in reserve as a supp[illegible]

—The St[illegible]*etta*, with English mails, left Aden for Bomb[illegible] Tuesday, 5 p. m.

—The Chairman of the National Steamship Company, at a meeting at Liverpool on the 24th February, expressed an opinion that emigration to the United States would be larger this year than last, and when the Coercion Bill passed a large number of persons would find it safer to establish themselves on the other side of the Atlantic than in the Sister Isle. The net profits of the company were over £1,000,000.

—The Rev. Benjamin Speke, Vicar of Dowlish Wake, Somerset, has committed suicide by drowning. His wife died on the previous day. Mr. Speke was the clergyman whose mysterious disappearance some years ago caused so much anxiety. Some weeks after

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A galvanic action (i. e., *electricity produced without friction*) *can* be obtained by the *union of two or more metals*, as was proved, more than a century ago, by Galvani, the discoverer of Galvanism. This union of metals is characterized by a *soft and gentle action*, which when applied to the body, *is perceptible only in its ultimate* RESULTS. For telegraphic purposes, it is necessary to intensify the galvanic action, and accordingly one of the metals is plunged into sulphuric acid, which, by corrosion, decomposes the parts exposed to it, thus facilitating their union with the other metal destined to form the amalgam. When, however, it is desired to apply the beneficial results of a *current of electricity to the human body*, no such intensity is required, as the simple action of the *natural humidity of the skin* is sufficient to set the chemical operations of nature in motion, and cause a *constant but gentle flow of electricity* to pass, from what we may term the BATTERY into the system.

There have been for many years back various apparatuses manufactured, which produced a galvanic action. The inventors thereof applied for patents, and in many cases secured them, and a number of the leading physicians of Europe and America indorsed, what they then supposed, to be meritorious inventions, but it, has been only within the last year, or so, proved without a shadow of doubt, that there could be no electricity whatever passed into the system by the use of what is called Electric Belts, Bands, Chains, Plasters, etc., etc.

On the other hand, any one acquainted with electricity and familiar with the laws regulating the fluid current, could satisfy himself with the penetrating power of the Cooper Battery, by placing a number of these Batteries (each person should regulate the number by experiment) in juxtaposition over the region of the heart. As soon as the moisture from the skin (a little salt and water could be applied to hasten the action of the Batteries) starts the electric current, the beating of the heart and pulse and the expression of the eyes, would soon show the whole system to be electrified.

Whoever is subject to any of the following symptoms should wear the Battery:—Restless Nights, Nightmare, Palpitation of the Heart, Loss of Confidence. Dizziness, Fainting Spells, Loss of Memory, Fullness of Blood, Fits of Melancholy, Debilitated, Lack the Power of Will and Action. Disordered Condition of the Liver, Blood, Kidneys, or Urinary Organs—these troubles arise mostly from relaxation and debility, for the relief of which electricity is eminently adapted. By its application the affected organs are reached, vitalized and strengthened, the troubles arrested, and, wherever there is a basis for reaction, the function can be restored to their normal health.

Only in extreme cases of Chronic Rheumatism, Neuralgia, "Writers Paralysis," general debility from excesses and the like, should more than two Batteries be worn by the same person at one time.

If hundreds can testify to the healing virtue of electricity, then we have in this neat, inexpensive, wonderful, Miniature Battery, all that is claimed of the subtle fluid and in a form that can be kept acting upon the body night and day, without any inconvinience whatsoever. This then is all the merit we claim for the Battery viz: the solution of the problem how to make a popular Miniature Battery, that will be constant and affective to produce Galvanic action and send the electric current coursing through the whole system, by night and day and yet be no impediment to the action of the individual.

Far better for the child here in India, where the common practice is to load its neck with jewelry and charm, to fasten around it instead, one of these Batteries as a preventative of disease and a cure for "murder for ornaments."

The celebrated HARVEY, who discovered the circulation of the blood, stated that this fluid was expelled from the heart, completed its circuit of the body, and returned to the fountain head in the space of about three minutes, and this theory has been confirmed by subsequent investigations. Thus, then, there is a constant flow of the blood, passing any given part of the body, and if by taking advantage of this fact, *we can infuse into it, on its passage, the necessary electricity*, the object is accomplished without the aid of medicine or other remedies.

Our Battery effectually performs this function, constantly though imperceptibly impregnating the *nerves* and Blood with new *electric* life.

The Miniature Battery will cure the following diseases. which are nearly all caused from the effects of impure blood:

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Diseases that the Battery will not cure:

Yellow Fever, Cholera, Dysentery, Croup. Congestion of the Brain, Diarrhœa, Sterility, Leucorrhœa, Gleet, Bloody Urine, Inflamation of the Bowels, Gastralgia, Influenza, Pneumonia, Spasms, Worms, Whooping Cough, and Consumption.

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Each Battery is attached to a silk cord which should be tied around the neck so as to allow the battery to hang down upon the chest in contact with the skin. They should be worn day and night and for at least a month after the patient is cured. Children under six years of age, might wear them at night only. The Battery lasts a life time without losing its power. They should be washed with warm water and soup every day or two. As some persons' systems and blood are affected by electricity much quicker than others, therefore, the length of time required for a cure, differs among individuals.

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BOMBAY.

ASIATIC SOCIETY MUMBAI

his disappearance he was discovered in Cornwall, employed as a cattle-drover. He was the brother of the late Captain Speke, the African explorer.

—*Madras Mail*; Palemcotta: "Bishop Sargent still continues in a precarious condition. He has constant fever and prostration, and there are other unpropitious signs, especially an incessant hiccup. He varies considerably from day to day, but his naturally strong constitution gives great hope that he may be brought safely through."

—*Times of India*: Without desiring to create needless alarm we would caution the eaters of American hams, bacon and sausages to be careful.

—Mr. Pearson, a C. M. S. Missionary writes as follows:

July 1st.—"Yesterday Mtesa called all his chiefs to baraza and recounted a dream that he had the previous night, which I give you second-hand. He saw the moon surrounded by ten other moons. This centre moon waxed bigger and bigger, and the others made obeisance to it. Then appeared two angels to Mtesa, and asked him why he had given up saying Allah Akbar, ordering him to do so. Then he awoke, and behold it was a dream! This is a condensed report. His wives told him that he was the moon, and that ten kingdoms are about to request him to allow them to be placed under his gentle sway. Mtesa then ordered all at court to say Allah Akbar, and he has proclaimed himself a Muslim again. The flag is not to be hoisted on Sundays nor the gun fired, the two things in which his Christianity consisted."

—*Indian Church Gazette*: On Thursday, February 17th, Dr. Titcomb was walking with his son and Mr. Windley in the Karen hills in order to visit some villages; he was in perfect health and in good spirits, but about 4, p. m., when walking along a narrow path at the top of a bank, he slipped and fell headlong some 25 feet down a rocky precipice, turning a somersault as he fell. To the surprise and relief of those who were with him no bones were broken, though the Bishop's head was cut, not deeply, right across. After the bleeding was stopped, the party encamped on the spot for the night, and next morning twelve coolies carried the Bishop in a chair to a village, where the next night was spent, Tounghoo being reached at 9 a. m. the following morning. The Bishop complained of intense pains at the bottom of the spine, but the Civil Surgeon is of opinion that the spinal cord is not affected. A telegram, dated Tounghoo, February 23rd, from the Mission House says that the Bishop is much better, and improving, though not allowed by the doctor to move about yet. He hopes, however, to leave Tounghoo for Rangoon about the 10th March.

Friday, March 18.

—*Bombay Gazette*: "It is reckoned that there is only one death to every eight million railway passengers, and one injured in every 362,300. The work done by the railway in England is thus concisely shown: 'In 1875 there were 200 million tons of goods carried, 280,000 servants employed, and 1,200 locomotives, which used 10 million tons of coal'—facts which are perfectly startling, especially when one reads that the tonnage actually carried by railways is double the nominal tonnage of all ships at British ports. Of the use made of telegraphs, it is only necessary to say that in one night nearly half a million of words were telegraphed from the Central Office, about three-fourths of which were for newspapers. The number of messages is 23 millions a year.'"

—A very strong feeling has been aroused in Belgium by that infamous traffic which is there called the White Slave Trade. M. de Laveleye has just published a well-reasoned and powerful letter on the subject, in which he attacks the whole system of the *police des mœurs*, as making the State a partner and accomplice in these infamies. The traffic with which England rightly reproaches Belgium is, in M. de Laveleye's opinion, one of the results of official regulation.

—A trial at the Palais Bourbon of the shorthand machine invented by Signor Michaela, which is in use in both Houses of the Italian Parliament, has proved it equal to all that had been said of its advantages. It is a portable instrument, like a small piano, with twenty keys, each of which on being struck produces a particular sign, and the combinations of these marks may be made to extend to two millions! They are impressed on an endless tape of paper, like that used in telegraph machines. Each sign represents a sound.

—Deaths last week 413.

—A contemporary says the tramway began in America in 1852. We remember it in the city of New York as long ago as 1840.

—*Overland Mail*, Feb. 25: A resolution moved in the House of Lords, on Feb. 22, by Lord Dunraven, in favour of the opening of museums on Sundays, was rejected by 41 votes to 34.

Important debates have taken place in the French Chamber of Deputies concerning an alleged promise of the Government to furnish Greece with 30,000 rifles.

A speech by Prince Bismarck in the German Parliament, in which he repudiated the action of his colleague, Count Eulenburg, has created great excitement. Count Eulenburg has in consequence resigned.

Amongst the deaths recorded this week are:—Lord William Lennox; Earl of Seafield; Hon. Grantly Berkeley; Major-Gen. R. Gall, C. B; Col. G. L. Thomson; Col. C. Bagot; Capt. E. Otway; and Admiral J. S. A. Dennis.

On Sunday, Feb. 27, a remarkable pastoral will be addressed to the archdiocese of Dublin by Dr. McCabe, the Roman Catholic Archbishop. The Archbishop says:—

We should pray with great fervour for our own dear country, on which, in His infinite wisdom and unfathomable providence, the Almighty has permitted some trials to fall. Her history for ages has been an almost unbroken record of temporal sorrows. These sorrows to a great extent are still her portion. But a calamity more terrible and humiliating than any that has yet befallen her seems to threaten our people to-day. Allies for our country in her struggle for justice are sought from the ranks of impious infidels, who have plunged their own unhappy land into misery, who are sworn to destroy the foundations of all religion. Will Catholic Ireland tolerate such an indignity? Will she give her confidence to men who have wickedly planned it? Will she break from all the holy traditions which during ages of persecution commanded for her the veneration of the Christian world? Let us pray that God, in his mercy, may forbid it.

—Bangalore Daily Post: On Saturday evening last, the distribution of prizes to the pupils of the M. E. Sunday School, Madras, was held in the new Church of Vepery, which was beutifully and tastefully arranged within, great credit being due to the superintendent Mr. L. A. Bowden. The attendance was very good, and among those present we observed Miss M. J. Taylor (Mistress of English Literature) the newly arrived Principal of the Methodist Seminary. The Rev. W. Joss presided. The proceedings opened with prayer by the Rev. W. Blackstock, followed by a hymn. An address to the children by Dr. Elder was followed by the Rev. I. F. Row, who addressed his remarks to parents regarding the benefits conferred on the young by sending them to Sunday Schools. The Rev. W. Joss subsequently addressed the teachers. The distribution of the prizes by Mr. Organe followed, individual teachers adding a large number to the prizes given by the school.

Though they strengthen the soul. Tonics are always bitter.

Selections.

THOMAS CARLYLE AND "THE GRAND OLD BOOK."

Hand and Heart calls attention to the following statement of one of the personal friends of Mr. Carlyle:—

"Carlyle, in 1873, told me he read of late years more of the *grand old Book* than of any other, and that he did not like even the idea of a single word being altered by new translations, as he liked *the very words* his mother had taught him; that there never was, and never could be, any better account of Creation thon that in Genesis, which was far ahead of all theories and cosmogonies ever propounded, and it was both reasonable and satisfactory, inasmuch as it was that given by the Creator Himself: that all the *savans* in the world would never get beyond it; and that as for the development theory of Darwin, he had no patience whatever with those *gorilla damnifications of humanity*." Confirming this reference to his faith in the Bible, how eloquent is the following extract from one of Mr. Carlyle's works. Writing on the Book of Job he says:—"I call the Book of Job, apart from all theories about it, one of the grandest things ever written with a pen. A noble book! All men's book! It is our first, oldest statement of the never-ending problem, man's destiny, and God's ways with him here in this earth. And all in such free, flowing outlines; grand in its simplicity, and its epic melody, and repose of reconcilement. There is the seeing eye, the mildly understanding heart. So *true* every way; true eyesight and vision for all things, material things no less than spiritual; the horse—"hast thou clothed his neck with *thunder?*"—he "*laughs* at the shaking of the spear!" Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind; so soft and great: as the summe[illegible]ht, as the world with its seas[illegible]. There is nothing written, I think, in the Bible, or out of it, of equal literary merit." As to Darwinism, an ancedote is told of him, which has never been contradicted, although repeatedly published, and which certainly is worthy of record. Mr. Carlyle happened to be present when a number of so-called philosophers and scientific men were airing their opinions. The theory of evolution had been asserted with much confidence; and under the supposition that he was a sympathiser, and not at all fettered by religious scruples, he was challenged to deliver his opinion as to Darwinism. Gathering himself up, and speaking in a tone that silenced laughter, Mr. Carlyle replied: "Gentlemen, YOU make man a little higher than the *tadpoles*. I hold with the prophet David—THOU madest him a *little lower than the angels*."

Mr. Carlyle's allusions to early home influences indicate that religious training never lost its hold upon him. He never spoke of his father and mother except with veneration and affection. Of the former especially he liked to talk; and he once made the remark that he thought his father, all things considered, the best man whom he had ever known. "He was a man," he said, "into the four corners of whose house there had shined through the years of his pilgrimage, by day and by night, the light of the Glory of God." There were points of strong likeness between them. The father was a man of energy and strong will: an enemy to all pretence; and he had in no small measure the picturesque and vivid powers of speech of the son, and liked to use out-of-the-way, old fashioned, sharp, and pungent words. His pithy sayings, occasionally prickly and sharp, ran through the countryside. His favourite books were the Bible and an old Puritan divine. He was, said his son, on one occasion, to a friend, "a far cleverer man than I am, or ever will be." An elder in the Kirk, and a man of established character for probity, he was one who, to use again his

son's description of him, "like Enoch of old' walked with God." All extant testimony goes to show that Mr. Carlyle's father and mother were of the finest type of Scotch country folk—simple, upright and with family traditions of honest worth. His mother was a woman of placid temper, skilled in all matters of domestic interest, and of deep religious spirit. She won the affectionate veneration of her children—four sons and five daughters—those of them living at her death in 1853 describing themselves on her gravestone as "gratefully reverent of such a father and such a mother." That the son passed through mental and spiritual experiences of a very trying kind: that his character was moulded too much on the type of seclusion rather than communion and fellowship in Christian work with others: that he failed in times of deep affliction to realise the sustaining all-sufficiency of Christian consolation—all this is true. Not once only, but often, we believe, that record of the battle he fought when he decided that he could not consistently enter the ministry, was literally true: "I entered my chamber and closed the door, and around me there came a trooping throng of phantasms dire from the abysmal depths of nethermost perdition: doubt, fear, unbelief, mockery, and scoffing were there; and I wrestled with them in agony of spirit.' There was always a sadness which seemed to weigh him down, even in the happiest years of his married life; as Mr. Lewes remarks, 'he would ramble over the wild moors "with thoughts at times as wild and dreary as those moors;"' and when his life-grief came in the loss of his devoted wife, we are told:—'The letters which he wrote to his friends were full of exceeding sorrow, and were at times the voice of one for whom existence had nothing left.' 'It is the saddest feature of old age,' he wrote, just a year after the death of his wife, in a letter to his friend, Mr. Erskine, of Linlathen, 'that the old man has to see himself daily growing more lonely; reduced to commune with the inanimate eternities, and the loved ones, now unresponsive, who have preceded him thither. Well, well, there is blessedness in this too, if we take it well. There is grandeur in it, if also an extent of sombre sadness which is new to one; nor is hope quite wanting, nor the clear conviction that those whom we would most screen from sore pain and misery are now safe and at rest. It lifts one to real kingship withal, real for the first time in this scene of things. Courage, my friend; let us endure patiently, let us act piously, to the end.' Dean Stanley gave a similar reminiscence in his sermon at Westminister Abbey. Two or three years ago Carlyle had been walking out, and in looking up at the stars, had been struck by a new light of being. "Soon," he said, "I shall have seen you also for the last time, and I shall never behold death any more." And then a second thought arose within him—a thought in which hope grew faint and sad; but immediately this troubled thought sank peacefully into the assuring words, "Despair not. God's will, God's will, not ours, be done."

Of course, concludes *Hand and Heart*, this is not all we could desire. We should have liked to have heard of "joy in tribulation," of "the good hope through grace," instead of "hope not quite wanting." We should have valued the assurance not only of the "absence of despair," but of the present conviction that "the light affliction which is but for a moment" was working for him "a far more exceeding and eternal weight of glory." But there are "diversities of operations": the discipline of the soul is in wiser hands than ours: and there is sometimes the "needs be" for walking in darkness." Now that the pilgrimage is over, we welcome the knowledge that the remarkable and gifted philosopher who has been taken from us both reverenced and loved the Scriptures, as the source of "the wisdom that descendeth from above."—(*Record.*)

CHURCH MISSIONS.

(*From the Record.*)

Within the last few years Missions have sprung up of a totally different kind from anything that the Church of England has heretofore known. They are the offspring of Ritualism, and often of Ritualism of the most extravagant type. Instead of the open proclamation of the Gospel to all men, which honourably distinguished all Protestant Missions, the Gospel is in the new "school of thought" viewed as a mystery which is to be cautiously handled and carefully dispensed by priests. It is something to be veiled, not revealed; it has to be led up to by gradual approaches, not to be urged indiscriminately upon all; neophytes are to be initiated into secrets, not placed in full possession of Gospel privileges. In their general aspect, Missions of this description may be viewed rather as reproductions of the later school of Alexandria than of the teaching of St. PETER and St. PAUL. Rites and ceremonies play a conspicuous part in this as in all other false teaching which supplants the simple proclamation of the truth as it is in JESUS. At present people in England, except within very narrow Ritualistic circles, have very little if any conception of what is going on in Missions of this description. They may be vexed or distressed by Ritualistic displays in their own churches, and may sometimes be puzzled to understand the nature of their own services, but they have probably never seriously contemplated that Missions might be conducted on such principles. We will endeavour, if we can, to enlighten them. There is a periodical entitled *The Little Papers and M.P.S.*; the initials represent the Mission Parcels Society. It corresponds from one point of view to what is commonly known as "Missionary Leaves." So far as we can discover, the articles sent out to Mission Stations are not for sale, but are what are considered requisites in carrying on the work. What, then, are the contributions flowing in from all quarters to favoured Missions? For instance, are Bibles and Prayer-books among them? If we can draw safe conclusions from the January number for the present year, nothing of the kind, save in two instances where Prayer-books are asked for, is needed in these Missions. Probably they may be supplied by the munificence of the British and Foreign Bible Society or the Christian Knowledge Society, and we fervently hope it is so. One person only would be glad of a secondhand copy of WORDSWORTH'S Greek Testament. But there is a brisk demand for other articles. We will enumerate some of them. In the Bombay Diocese the *Contemporary Review*, the *Spectator*, the *Gregorian Quarterly*, *Church Times*, and *Church Bells*, for the troops in Afganistan; are much needed. Mr. RIVINGTON wants "standard lights for "sanctuary, altar-cross, candlesticks, vases, "hangings, banners, a large bell that can be "heard all over the city (Poona);" we are happy to find, too, that he would be glad of medicine chests. The Church will be interested in hearing that "some of the boys are getting up "a scene from the 'Death 'of Shivaji' to represent at Christmas." On Holy Innocents' Day there was to be a Christmas tree by the Wantage Sisters; or at least as many of them as have not been received into the Church of Rome. A priest in the diocese of Nassau has been very fortunate; "he has a very curious "altar desk, picked up in France, evidently "once belonging to the Jesuits." His altar represents the universality of the Church. His chasuble was an old one from St. Alban's, New York; his altar frontal was "from you "in England"; his candlesticks were sent by an officer from Malta; his reredos carved by a black native; crucifix was brought from Ober Ammergau by Bishop MYLNE, where his Lordship has been to see the play; it was transmitted to Nassau by Canon DEEDES, who is now at Pietermaritzburg. The writer's heart bleeds for the poor neglected little ones at ———; "much, very much, remains to be done." They want altar cloths, holy vessels, alms bags, surplices and cassocks, Prayer and Hymn Books, Ancient and Modern, kneelers, pictures to hang in churches. Red, also violet burses, chalice veils, and stoles are much required. In the Newfoundland Diocese they do not get the *Guardian* and the *Church Times* regularly. The Bishop of NEW WESTMINSTER is extremely grateful for the promise of a red stole. He requires painted glass windows, a brass lectern, hanging lamps of ecclesiastical pattern, more ornate altar vestments than he has got now; he very much wants an organ, and would like the *Graphic*. We cannot undertake further lengthened statements, but "Dossels have been sent to Dira;" linen palls, burses, altar bread, and NEWMAN'S sermons, have been freely supplied. The Bishop of BOMBAY desires his best thanks for "a lovely altar book for Kolhapur." We have by no means exhausted this remarkable publication, but, from the specimens we have adduced, the destitution from a certain point of view in many modern missions may be sufficiently gathered.

Now, we must not for a moment be understood as objecting to the "Sisters of the Holy Trinity Convent, Oxford," or Father BENSON, or Brother RICHARDSON, or Mr. DALE, or Mr. ENRAGHT prosecuting mission work after their own fashion, and with the aid of those who sympathize with them, provided they do so out of their own resources. Under such circumstances it would have been a matter with which we had not much concern. But when mission work of this description is carried on mainly by the support of a great Society like the S.P.G., then we think it right that English Churchmen—especially in some cases Evangelical Churchmen—should know what they are fostering. It is true that the gifts we have enumerated proceed from other sources, but the persons who use them and ask for them, and whose hearts are bleeding because they have not got them, in the majority of instances are sent forth by gifts and salaries from those who, we trust, have not a shadow of sympathy with them. It is upon the important fact that such persons are bishops and missionaries, that we most earnestly deprecate Unions in English parishes, unless it is a matter of perfect indifference whether we transmit to the heathen and to our settlers the truth as it is in JESUS, or foolish vanities and mendacious absurdities. Before mischief which is being pertinaciously urged on is further attempted, we do submit for the most prayerful and anxious consideration of all who love the Lord JESUS CHRIST what might be the appalling consequences of handing over to a Board of Missions, the product of the Lower House of Convocation, Evangelical Missions which have been deservedly the pride and glory of England. It will not be the fault of a most active and mischievous party in the Church if they do not compass this end which they have been long and steadily pursuing. The *beau-ideal* aimed at is that Evangelical Churchmen should gather the money and that the Board should spend it. This is the real reduction of the theory to its true elements. It was so enunciated by their great coryphæus, Bishop GRAY, of Capetown. But HENRY VENN, while he lived, could not be got to see it. What it might be spent upon, what doctrines might be symbolized by it, may be concluded from diligent perusal of "The Little Papers and the M.P.S."

Miscellany.

—*Zion's Herald*: No man who is desirous of health and life will needlessly enter a pest-house, or venture within the precincts of a bottomless bog. Neither will a man who esteems his spiritual life as the richest treasure he possesses, risk its diminution and loss by unnecessary association with those whose spirit and pursuits are hostile to that life. Business

circles he *must* enter; and he will do so clothed with the armor of righteousness, as a warrior ready to defend his faith, and if fit opportunity offer, to strike effective blows for the honor of truth and purity. But he will not dare to cross the thresholds of halls in which the ungodly seek those sensuous pleasures which are hostile to spirituality. The spirit of such places is to the soul of a Christian what an atmosphere thick with malarial poison is to the body. Hence he resolutely avoids them, knowing, as Cyprian observes, that "None can be safe in the immediate neighborhood of danger. Nor can any servant of God escape from the devil who involves himself in the devil's snares."

TELEGRAPHIC NEWS.

Constantinople, March 10th: The Porte has adopted a conciliatory tone at the conference of the Ambassadors upon the Greek question.

London, 11th: The armistice with the Boers has been very generally criticized throughout the country.—Mr. Gladstone, replying to a question in the House of Commons this evening, disavowed the British having asked any such armistice, and believed that President Brand, of the Orange Free State, was the one who originated the movement.—Mr. Gladstone said he hoped that the debate in the House of Commons upon the Kandahar question would take place on the 24th instant.—It is stated that Russia intends to form a Trans-Caspian Government, the seat of which will be at Bami, with an advance post at Askabad.

12th: Mr. Gladstone gave notice in the House of Commons last night that the Imperial Exchequer would contribute £5,000,000 towards the Afghan war expenses, £2,000,000 to be paid in the form of remission of Indian Debt, and the remainder in the form of a series of annual grants.—The Queen's Bench of the High Court of Justice have decided against Mr. Bradlaugh in the case brought against him by Mr. Clarke to recover the penalty of £500 for sitting and voting in the House of Commons without first taking the oaths. Mr. Gorst, M. P. for Chatham, will move on Monday next for a new writ.—The House of Commons has finally passed the Ministerial Arms Bill for Ireland.—A conversation took place in the House of Lords last night relative to the non-fulfilment of promises made by the British to the people of Kandahar.—Lord Enfield (Under-Secretary of State for India) denied that the British had broken their promises, but said that the people of Kandahar had broken theirs. He further said that the British Government are making arrangements to put Kandahrr and district under competent government, but that it was inexpendient to make a statement of the arrangements.

13th: The Earl of Kimberley (Secretary of State for the Colonial Department), replying to a question in the House of Lords last night, said that it was under the consideration of the Government that Peace Comissioners should be appointed in the Transvaal.—Latest information received from Natal states that great excitement exists among the inhabitants of the Orange Free State, who profess to fear annexation of that country by the British.

St. Petersburg, 13th: Whilst driving through the street to day, a bomb exploded under the Czar's carriage.—The Emperor is dead.—Later particulars state that two bombs exploded, the first being harmless, and the second shattering the legs of the Czar, who died two hours after receiving his injuries. The assassin was arrested. Several people were killed and wounded by the explosion.—The assassination of the Czar has had no disquieting influence amongst the people, and the Czarwitch has been received with acclamation throughout the city.—The accomplices of the assassin, who had been arrested, succeeded in making their escape.

London, 13th: In the House of Commons last night, the Government demanded urgency in bringing before the House the question of supply.—Sir Stafford Northcote expressed his opinion that the matter required further consideration

14th: Sir Stafford Northcote has issued a manifesto respecting the proposed urgency in bringing forward the vote of Supply, in which he states that such proposal is subversive of the rights and liberties of the House of Commons. He further says that the proposed vote towards the Afghan War expenses is of a wholly novel and most important character. Without enquiring into its merit, he would unhesitatingly say that the matter requires the most careful examination, which, in his opinion, would raise large questions as to the policy of the act.—The assassination of the Czar has caused a great sensation throughout the whole of Europe.—In the House of Commons this evening, the Government's demand for "urgency" in bringing forward the question of Supply received 296 votes for, and 212 against it. As the majority was not sufficient to meet the requirements of Mr. Gladstone's late "urgency" resolution, the Government's motion was rejected.—The Irish members supported the Government.

St. Petersbury, 14th: The Czarwitch, under the title of Alexander III. has issued a manifesto on his accession to the Imperial throne, addressed to the Russian people, in which he denounces the late murderous attack on a member of the Imperial Dynasty. The manifesto does not contain any statement as to the line of policy to be pursued by the new Emperor.—An accomplice of the assassin has been arrested. The assassin of the late Czar is a young man called Rousakoff, a mining student, aged 21. He offered a most obstinate resistance when arrested, and has since maintained a stubborn silence. The Duke and Duchess of Edinburgh arrived here to-day.

London, 15th: The English Court has gone into mourning for one month on account of the death of the Czar.—Both Houses of Parliament have voted addresses of condolence to the Queen and the Duchess of Edinburgh on the untimely death of the Czar.—The Transport Chupra, will re-inforcements from India, has arrived at Durban.—Sir Evelyn Wood has been instructed to prolong the armistice with the Boers until the 18th instant.—One thousand men from the Orange Free State have joined the Boers.

St. Petersburg, 15th: The assassin Rousakoff has confessed his crime. Several other arrests have been made.

16th: It is believed that the Palace of the Czarwitch has been mined. Sappers are now at work searching for proofs.

Constantinople 16th: The Porte has offered to make certain concessions to Greece in Thessaly, which the Ambassadors of the Great Powers delared to be insufficient. The Porte then offered Crete in exchange for portions of Thessaly, but refuses to cede Epirus.

London, 16th: Lord Frederick Cavendish (Financial Secretary to the Treasury), in reply to a question in the Commons, said the Government intends introducing a Bill to release India from her obligation to reply (? to repay) the 1879 loan of two millions. It is the intention, also, of the Government to pay India during the current year £500,000 irrespective of the sum due from India on account of loan.—Mr. Bright has written a letter in which he deprecates a renewal of hostilities with the Boers, and states that he will employ all his influence to secure an honourable peace.—Sir Evelyn Wood will hold a conference with with President Brand, of the Orange Free State, and Mr. Kruger, the Boer President, on the 18th inst.—Mr. Eaton, Conservntive candidate, has been elected member of Parliament for Coventry.—Germany and America have agreed to participate in the Bi-Metallic Conference, upon the condition that they are not to be bound by the decision of the Conference.—The House of Commons has agreed to a motion, without a division, to grant India £5,000,000. Mr. Gladstone repeated that it was intended to introduce a Bill to release India from repaying the two million loan of 1879. The remainder of the five millions, he said will be paid in yearly instalments of £500,000 each. The Government had decided upon five millions as the amount to be paid to India, not as a proportion of the whole expense of the Afghan War (which was 13 millions), but in fulfilment of a promise to give a substantial contribution. The grant though not absolutely necessary to India, would relieve the Indian Exchequer and strengthen her credit, and would, moreover, have an excellent political effect.

St. Petersburg, 17th: The sappers have discovered a mine leading under the Palace of the Czarwitch.—The Russian Press is demanding a constitutional Government, and has accordingly been warned.

PASSANGERS SAILED.

Per Str *Trentham Hall*, 11, for Liverpool:

Mr H J Duggan, Miss Nash, a lady, Mrs and Master Sherring, Mr and Mrs D K Murray, Major and Mrs Pendergast, Col Nergate, and W H Bushby.

Per Str *Hispania*, 13, for Liverpool:

Mr and Mrs D Henderson, Miss Henderson, Miss Nicholl, Mrs Abercrigh-Mackay, four children and ayah, Mrs Reynold and six children, Miss Beyts, Mr and Mrs Gayton, Mrs Carey, Mrs McHinch and two children, and Mr Rogers.

For Gibralter.—Captain and Mrs Napier and infant.

Per P and O Str *Rohilla*, 17:

For Southampton.—Colonel and Mrs Cordner and child, Dr and Mrs Higginson and infant, Mrs Shakerly, a lady and gentleman, Lieut-Col P D and Mrs Henderson, 3 children and 2 infants, Mr and Mrs Bullock, child and infant, Miss Hoemly, Mrs A H Wright and 3 children, Mrs Stewart and 2 children, Mr W Theobald, Mr and Mrs F G W Williams, 2 children and infant, Miss Mallaby, Miss Robinson, Mr R R Ash, Dr A Deane, Mr G H Forde, Mr H J Stokes, Mrs Lyle, Mr R Parkes. Misses and F Blewitt and Miss Bruere, Mr J D Munro, Lieut-Colonel Ross, Capt and Mrs Allan Davies, Mr John Wilson, Lieut W E Forbes, Mr Jas Kay, Master R Blewitt, Mr A Munroe, Mrs Latham, Miss Ward, and Mad Roderico.

For Brindisi.—Surg-Mrjor and Mrs Bateson, Mr and Mrs Glazier, Mr G F and Mrs Bates, Mr A Maltly, Genl J S Trevor, R S, Mr H S Newman, Miss Bernard, Col and Mrs Canie, Mr A Mackenzie, Mr D Mackenzie, Lady Thompson, Mr A W Murdock, Mr and Mrs J W Buyers, Mr A Cohn, and Dr A Cameron.

For Venice.—Hon J Fitz-William, Mr J English, Mr R Higby, Mr and Mrs Horsfall, Mr D Mackenzie, and Mr J F MacNeir.

For Suez.—Capt and Mrs Ashton, Dr R Holmes, a gentleman, and Miss Macnail.

For Malta.—Major E Stedman, and Lt and Mrs Cameron.

For Aden.—Band-master Griffin, wife, and 6 children.

PASSENGERS ARRIVED.

Per P and O Str *Nizam*, 16:

From Southampton.—Mrs Phayre and two daughters, Mr J Howard, Mr J Linnett, Mr W Tate, Mr H G Tucker, Sub-Conductor A Holmes, Lieut Stafford, 2nd Lieut A S Ralli, Mrs E Hill, infant and child, Mrs Turton, Miss Turton, Mr and Mrs Hill, Miss Menzies, Mr J Charlton, and Mr and Mrs Mercik and infant.

From Brindisi.—Mr W Hoggan, Lieut-Col Philips, Surgeon-Major Perer, Mr J Henderson, Miss Philips, Mr N Sroup, Col R Murray, and Mr J A Ford.

From Venice.—Mrs Charles Grant and a boy, Josceline Grant, and a child, Fraulein Von Roden, Mr and Mrs Ward and infant, Mr J Mellis, Mr and Mrs Lindsley, Mr Mark Lindsley, and Major and Mrs Comyn.

From Suez.—Mr Enggenheim.

From Aden.—Mr C Smith.

From Malta.—Mr Webster.

Domestic Occurrences

MARRIAGES.

THOMAS—DYMOND—March 8th, at Nagpur, by the Rev D O Fox, Arthur Thomas, Clerk P W D to Vida Alicia Dymond, School-mistress, Kamptee.

DUNKERLEY—LEES—March 15th; at Byculla Church, by the Rev J Reynell, James Herbert Dunkerley, of Bombay, to Mary Ann, fourth daughter of John Lees, Esq, of Waterhead, Oldham.

DEATHS.

PENNOCK—March 9th, at Bhusawal, Austin Thomas, the infant son of Mr and Mrs J F Pennock.

HUME—March 10th, at Bombay, Hugh Alexander, the infant son of Captain and Mrs W F Hume, aged two months.

PENNOCK—March 11th, at Bhosawul, Adelaide, wife of Mr J F Pennock, aged 19 years and 7 months.

JOHNSON—Thomas Johnson, Station Bandmaster, Nagpur, aged 62 years passed away from earth to heaven on the 11th of March, 1881. Waiting at the beautiful gate.

"BOMBAY GUARDIAN."

Subscriptions received from 12th to 19th March 1881.

J. G. Tomlinson, 3rd May 1881, Re. 1; John Jones, 5th March 1881, Rs. 7-7; Fred. Otto, 16th December 1881, Rs. 7-10; John Hanley, 20th February 1881, Rs. 2; Apothecary B. Adams, 22nd May 1881, Rs. 2; Rev. D. Whitton, 17th April 1881, Rs. 15-2; Miss Grace Stephens, 26th February 1882, Rs. 7-10; G. Kittridge, 22nd October 1881, Rs. 12; Mrs. Leith, 7th April 1882, Rs. 10-14; Mrs. Shaw, 31st March 1882, Rs. 10-14; Dr. J. Newton, 18th May 1882, Rs. 15-4; John Rees, 30th March 1882, Rs. 7-10; Captain J. Newell, 21st October 1881, Rs. 6; J. M. Campbell, 18th March 1882, Rs. 6; Rev. R. Jeffery, 30th June 1881, Rs. 6; J. Hanson, 8th July 1881, Rs. 3-13.

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The Annual meeting of *the* BOMBAY AUXILIARY to the BRITISH AND FOREIGN BIBLE SOCIETY and the Annual Meeting of the BOMBAY TRACT AND BOOK SOCIETY will be held in the Bible Society's Rooms on the verge of the Esplanade, on Tuesday next, the 22nd instant, at 8 P. M., when Reports of the Proceedings of the two Societies for the past year will be submitted, and addresses delivered by various Missionaries and other gentlemen.

Major G. W. OLDHAM, R.E., the President of the Bible Society, will occupy the chair.

The attendance of the Members and friends of the above Societies is very earnestly requested.

T. CARSS, Secretary,
Bombay Auxiliary Bible Society.

A. C. GRIEVE, Secretary,
Bombay Tract and Book Society.

Bombay, 16*th March* 1881.

REQUEST.

DONATIONS of books or money are requested for the Library of the Bareilly Theological School particularly Oriental and Theological books are desired.

Persons leaving the country or otherwise having books to dispose of may be glad to help us.

T. J. SCOTT.
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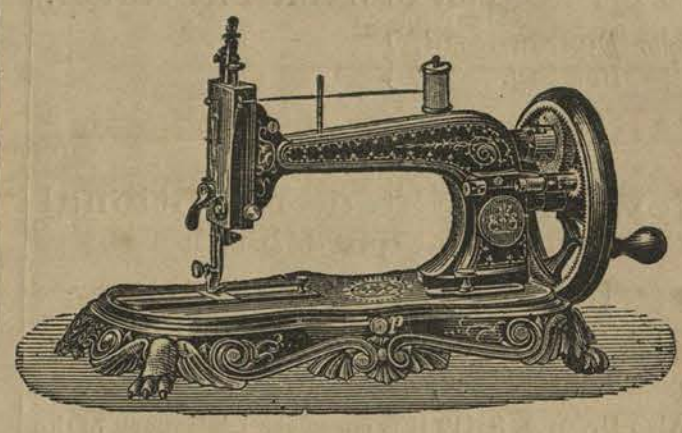

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